THE
Deteſtable Deſigns of FRANCE
EXPOS'D.

Or, the True

SENTIMENTS
OF THE
Spaniſh Netherlanders:

REPRESENTING

The Injuſtice of the King of *FRANCE*

BY HIS

DECLARATION

Of War againſt His Catholick MAJESTY,

And the Juſtice of the

COUNTER-DECLARATION

of the Marqueſs of *Gaſtannaga* his Governour General of the *Low-Countries.*

London, Printed for *Robert Clavel* at the *Peacock* at the Weſt end of St. *Pauls* Church-yard. 1689.

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THE TRUE SENTIMENTS OF THE SPANISH NETHERLANDERS, &c.

FRANCE sets her self against all the World; and therefore it is but just that all the World should declare against Her. She it is that makes the first Onset, and we can do no less than defend our selves. Since the *Germans* in a little Treatise entitled the *French Herald*, have so successfully refell'd the Declarations of War made by the most *Christian* King against the Emperour and the Pope, the *Flemings* are no less oblig'd to their Sovereign, and the *Marquess of Gastanaga* their Governour. Nor are they in a worse condition powerfully to refute all the weak and pitiful Arguments, with which the most Christian King endeavour'd to support his Pretensions. After he had declar'd War against the Emperour, and at the same time against the Empire (for he seeks the utter extirpation of the House of *Austria*) he has also declar'd War against the Catholick King by an Act of the fifteenth of this present year 1689. and at the same instant, has exercis'd all manner of Hostility upon his Dominions, as well in *Flanders* and the *Low-Countreys*, as in *Catalonia*. 'Tis very true, that before he fell to work, there was no Stone which the Court of

France left unturn'd to corrupt the *Spaniſh* Council, on purpoſe to draw them from their own Intereſts, and divide them from the Emperour. For She well knows that while the Houſe of *Auſtria* continues firmly united in the two Branches of *Spain* and *Germany*, ſhe need not be afraid of any other Power: and therefore it is, that ſhe has attempted to divide them. So that after ſhe had declar'd War againſt *Spain* by the Exerciſe of moſt diſmal Hoſtilities, ſhe has labour'd to the utmoſt of her Power, to prevent the King of *Spain* from ſending ſuccour to his own Bloud and his own Family. This is abſolutely to tie one Arm to hinder the relief of the other which they are maiming at the ſame time. But be ſure that after *Spain* has ſat quietly to ſee the Empire devour'd, *France* then will turn her Arms upon him and perfect his deſtruction. 'Tis true, that *Lewis* XIV. finding himſelf burthen'd with King *James* of *England*, who has thrown himſelf into his Arms, and drawn upon him a terrible War through the Union of the Forces of *England* and *Holland*, would fain lull *Spain* aſleep, and cajole the Emperor with vain hopes of peace, and by motives of Religion. His Miniſters have ſpared no Flatteries at the Court of *Spain*. He has offer'd the King of *Spain* to make him Arbitrator and Mediator of the Peace between him and the Empire. He has caus'd his Miniſters to lay before the King of *Spain*, that it is the Intereſt of the Catholick Religion before all things, to ſee the King of *England* re-eſtabliſh'd in his Dominions, beſides that it would be a work of infinite Charity. That the differences between the Emperour and him might be eaſily determin'd by way of Negotiation, upon which Heaven would never fail to ſhed down a Bleſſing, ſo ſoon as their Intereſts were link'd together, by ſo pious a work, as would be that of reſtoring a Catholick King, diſpoſſeſs'd for the ſake of his Religion. The Miniſters of *France* at the coſt of *Spain* made uſe of all their Engins which were employ'd in *Germany* to diſunite the Princes of the Empire. They laid before them, 'That 'it was a real War for the ſake of Religion; That there was

'a

'a League between the *Lutheran* Princes of *Germany*, the *Hol-*
'*landers* and the *Engliſh* revolted from their lawful Sovereign,
'and that they menac'd no leſs the ruin of all the Catholick
'States, than of the Catholick Religion it ſelf.

And beſides all this, they made uſe of all thoſe perſons who had the neareſt Acceſs to his Catholick Majeſty, to inſinuate into him the great Advantages that would accrew to Both, if he and the Emperour ſhould join their Forces to thoſe of *France* againſt the Common Enemy. They farther whiſper'd him in the Ear, 'That the *Hollanders* were not al-
'ter'd in their Inclinations by the Treaties of the Truce and
'Peace that had been brought to paſs ſince their Rebellion:
'That after all, they were but Rebellious Subjects, and that it
'always became him to make it his buſineſs to reduce them
'under their former Yoke: that their Maſter offer'd his Ma-
'jeſty the Aſſiſtance of his Forces to tame and bring them un-
'der ſubjection and their old Obedience. That *England*
'and *Holland* made a Union formidable to all ſuch Princes
'who had any Territories bordering upon the Sea: That the
'King of *Spain* had great reaſon to fear the loſs of the *Nether-*
'*lands*: That the *Engliſh* who had been in poſſeſſion of *Dunkirk*
'not long ſince, would not be wanting to make themſelves
'Maſters of *Newport* and *Oſtend*, which when it ſhould come to
'paſs, they ſhould ſoon be Lords of *Bruſſels* and *Antwerp*: that
'there would be no ſecurity for *Spain* it ſelf. That her Coaſts
'lay naked and open as well upon the Ocean as the *Mediter-*
'*ranean* Sea, and that ſhe would be always expos'd to the In-
'vaſions of the fierce and haughty *Engliſh*; and the Attempts
'of *Holland* always covetous, and ſeeking after nothing but
'Gain: That the two faithleſs Nations being Miſtreſſes of
'the Sea, would make an Eternal ſeparation between the Do-
'minions of the King of *Spain* in the new diſcover'd VVorld,
'and thoſe which he has in *Europe*: That his Gallions would
'import no more Bullion into his Territories, but be ſnap'd
'by the way to gratifie the Luxury of the *Engliſh*, who never

'think

'think they have enough to ſupply their Debaucheries and Ef-
'feminacy: or elſe to aſſwage the Avarice of the *Hollanders*,
'who never believe they have Gold and Silver ſufficient in their
'Coffers: That they would never content themſelves with
'putting a ſtop to the flowing Rivolets, but would ſuddenly
'go to the Fountain it ſelf, and that the two Inſatiable and
'faithleſs Nations would wreſt even *Peru* it ſelf from the King
'of *Spain*. But luckily for us, all theſe great Engins were
broken to pieces by the conſtancy of the *Spaniſh* Council.
Thereupon the Court of *France* being incenſed by the ill ſuc-
ceſs of their Intrigues, has declar'd War againſt the King of
Spain, and grounded their Declaration upon ridiculous Rea-
ſons, not much more ſolid than thoſe contain'd in their *Ma-
nifeſto* againſt the Emperour, to juſtifie their taking Arms a
ſecond time.

Let us a little examin this Declaration, and the better to
diſcover the vanity of it, let us compare it with the Counter-
Declaration of Monſieur the *Marqueſs* of *Gaſtannaga* our Go-
vernour.

The ſincere deſire, ſays the Declaration, *which the King has
had to obſerve the Truce concluded in the year* 1684. *has in-
clin'd his Majeſty to take no notice of the behaviour of the*
Spaniſh *Miniſters in all the Courts of the Princes of* Europe. It
is apparent, that when a Man renounces all other Vertues,
he abjures alſo all Shame and Modeſty. Of which if
France had preſerv'd but the leaſt part in the World, ſhe
would never have had the Confidence to ſay, *That the King
had a ſincere deſire to obſerve the Truce concluded in the
Year* 1684. Who is it then that has broken this Truce
for which *France* had ſuch a profound Regard? VVas it
the Emperour, who had nothing elſe in his thoughts, but
onely vigorouſly to carry on his Affairs and Advantages a-
gainſt the common Enemy of Chriſtendom? VVas it the
King of *Spain*, who never ſtirred ſince, nor committed the
leaſt Act of Hoſtility againſt *France*? And now at this
preſent

preſent Juncture, who is it that declares the War, is it *France* or *Spain*? Is it not ſhe that declares the War who alſo brake the Truce? There needs no more but to call to mind what was ſaid in the *Fecialis Gallus*; and we ſhall eaſily find with what ſincerity the Court of *France* could affirm, *That the King had a ſincere deſire to preſerve the Truce of* 1684. There we ſhall obſerve, after the Concluſion of the Truce, a continued train of offer'd Violences, which were all of them ſo many Breaches. There are no manner of wranglings, Menaces, or Intrigues which the Court of *France* has not made uſe of, to force the *States* of the Empire to conſent to this Truce; that is to ſay, to oblige them to renounce the Provinces of the Empire which the Violences and Invaſions of *France* had raviſh'd from them, on purpoſe to annex them to that Crown. It is the Marqueſs of *Gaſtannaga* who has moſt right to boaſt of the Fidelity of his King, and to ſay as he does, 'That all the 'Treaties of Peace and Truce have been religiouſly obſerv'd, 'on the King our Maſter's part, and broken upon ſlight oc-'caſions, and raſhly violated by *France*. If it were lawful at any time to violate Treaties of Peace, it would be when the Peace was unjuſt, when they were made by the conſtraint of Force and Violence, or that they had been obtain'd by fraud and circumvention. Private Perſons have a right to ſeek redreſs of the bad Contracts they have made, when they have been loſers very near the full moiety. In truth, if *Spain* had not been ſincere; if ſhe had not had more reſpect to the Faith of Treaties than *France*, ſhe would have had juſt reaſon to ſeek her own relief, conſidering the enormous loſſes which ſhe has ſuſtain'd. Being abandon'd by her Allies, ſhe was conſtrain'd to loſe and let go three large Provinces, *Franche Comté*, *Luxemburg*, and almoſt all *Flanders*. What Claim could *France* lay to thoſe ſpacious Countreys? She had won them by Conqueſt. But can right of Conqueſt take place in an unjuſt VVar? He has then no more

more to do but to quarrel with his Neighbours, and to ſeize upon all their Eſtates for his own uſe by right of Conqueſt; and after all to reſtore them a ſmall portion, and detain the greateſt part to himſelf, and then to ſay, That he has a juſt Title to what he poſſeſſes, becauſe he has won it by the Sword, and that he was very kind in reſtoring a part of what he had Conquer'd. Between private Perſons ſuch ſort of dealings would be look'd upon as perfect Robbery: and indeed between Kingdom and Kingdom it is no leſs than abſolute Highway-Felony, and meer Uſurpation: and *Spain* being conſtrain'd by force to ſubmit to Treaties ſo unjuſt, might have had grounds ſufficient to look upon them as null and void.

The moſt Chriſtian King ſays, *That the Miniſters of* Spain *in the Courts of* Europe, *made it their ſole buſineſs to excite them to take up Arms againſt* France, *and that his Majeſty was not ignorant of the part which they had in the Negotiation of the League of* Auſpurgh. Once more, ſuppoſing this to be true, it was impoſſible to attribute this to *Spain* for a Crime: She did not concede that large and conſiderable Part of her Territories to *France* till conſtrain'd by Force: Now Force has nothing to do with Right. She had not parted with thoſe ſpacious Provinces, but onely becauſe the Princes of *Europe*, being ſwayed by various Motives, and carried away by other Intereſts and Affairs, abandon'd her Party. Was it a Crime in *Spain* to labour the reknitting of an Aſſociation together, which ought never to have been broken, till they had reduc'd *France* to Reaſon, and brought down her Pride?

But beſides this, all that *France* ſpeaks to this purpoſe is meer ſuppoſition. Monſieur our Governour has much more reaſon to underſtand the conduct of *Spain* in forein Courts, than the Miniſters of *France*. He averrs and is ready to prove that the Catholick King has religiouſly obſerv'd the Treaties. The Miniſters of *Spain* have maintain'd in the Courts of *Europe*, that it behoves them to be jealous of the

Grandeur

Grandeur of *France*. This they could not do, without having a design to break the Truce, but 'twas onely upon the consideration of preserving the Peace. This was that which was aim'd at by the League of *Auspurgh*: By this League they intended to bridle *France*, oblige her to live in peace; and to preserve a Right in the Empire of re-demanding what had been dismember'd from it; when the Truce for twenty years should come to be expir'd. Now in the language of the Court of *France* this is said to be a Violation of the Peace and Truce: for whatever sets bounds and limits to her unruly Ambition violates all Divine and humane Laws. Lastly, in a word, that we may understand who speaks most Truth, whether the most Christian King, in saying, *That he had a sincere Intention to preserve the Truce*, or the Marquess of *Gastannaga*, who asserts that his Master has inviolably observ'd the Treaties, it behoves us to consider who it was, that after the Peace of *Nimeghen* first began to wrangle with his Neighbours, who issu'd forth his Processes concerning the Limits; who demanded Compensations for the Territories included within the *Spanish Flanders*; who set up his Gallowses at the Gates of *Namur*; who asserted his Right, by the burning and sacking of all the Country: who threw in his Bombs into *Oudenard*, in a time of setled Peace; who it was that caus'd the Chamber of *Metz* to adjudg him the two Thirds or three Fourths of the Dependences of *Luxenburgh*. If the King of *Spain* had acted any such thing, they had done him wrong, who said, *That he had religiously observ'd the Treaties*. But if it were the King of *France* who was the Author of all those Violences, it is a most unjust thing in him to Assert in the face of the World, *That he has always had a sincere desire to observe the Treaties*.

But it is not enough for the Court of *France* to have accus'd in general all the Ministers and Governours of the Catholick King of having violated the Treaty, unless our Governour Monsieur the Marquess of *Gastannaga* be charg'd in particular. His Majesty says, the Declaration *has been* also inform'd

of the part which the Governour of the *Low Countries* had in the Enterprize which the Prince of *Orange undertook againſt* England.

By this it appears, that his moſt Chriſtian Majeſty had very good Eyes to ſee what no body elſe but himſelf could diſcover. But I would fain underſtand what part the Marqueſs of *Gaſtannaga* had in the Enterprize of the Prince of *Orange*; Did he rig out any of his Maſters Ships to join the *Holland* Fleet? Did he levy any Soldiers in the *Netherlands*, or ſend any Forces aboard to land in *England*? Did he lend any Money to the Prince of *Orange* or the *Hollanders* toward their getting ready their Fleet? Did he ſollicit the *Engliſh* to revolt and favour that pretended Invaſion? In my opinion theſe are the only Acts, by which it may be preſum'd that he had any part in the Enterprize. Now it is as clear as Daylight, and notorious to all *Europe*, that the Governour of the *Netherlands* was never guilty of any of theſe Charges, and that he cannot be upbraided with any falſe ſtep that ever he made either directly or indirectly to the ruine of King *James*: but I will tell ye the truth how it was.

Some years ſince there was a *Tribunal* erected at *Verſailles* altogether reſembling the Judgment-Seat of God; where men were to anſwer for their Thoughts as well as their Actions. In this *Tribunal*, which underſtood the hearts of Men, it was, that they found that the Marqueſs of *Gaſtannaga*, was at the bottom of his heart very glad, that the King of *England* had work enough to do at home, ſince he minded ſo little thoſe Affairs abroad that moſt concern'd him. For King *James* was *Garrantee* for the Peace of *Nimeghen*, for the obtaining of which his Brother had been the Mediatour. It behov'd him alſo to be *Garantee* for the Truce that follow'd: and yet he ſat ſtill without ever concerning himſelf, while the King of *France* both openly broke the Truce and invaded the Empire. It is natural not to cloſe too far with the Intereſts of thoſe, who do not cloſe with ours; eſpecially when they

they are obliged thereto. It may be that the Marqueſs of *Gaſtannaga*, who is deeply engaged in the Intereſts of the Empire, not a little perplex'd that the King of *England* ſo ſtrangely neglected the peace of *Europe*, was nothing at all troubl'd to ſee him depriv'd of that Peace himſelf, which he would not preſerve to others. This was a Thing divin'd in *France*, as it was divin'd that the Emperour would make a Peace with the *Turk*, to make War upon the *Rhine*. And this was the great Crime of the Governour of the *Low Countreys*. He was a Friend to the Prince of *Orange* before the enterprize of *England*, nor has he yet abandon'd his Friendſhip, but has always preſerv'd the good Correſpondence which was between the Prince and Him. This was another of his Crimes. For from this time forward the World is to be inform'd, that *France* is not onely the Arbitratour and Judg of the general concluſions of Peace, but ſhe is alſo the Miſtreſs of private and particular tyes and Obligations of Friendſhip: People of honeſty and Integrity are no longer to have any other Friends but thoſe whom ſhe will allow them. Otherwiſe he muſt be a Criminal, a Violator of Treaties, and an Infringer of Alliances. It may be that the Marqueſs of *Gaſtannaga*, at what time there was no news in *Holland* of what paſs'd in *England*, gave advice to the *Spaniſh* Miniſter reſiding at the *Hague* of what Intelligence he had by the way of *Newport*, and that the News was carry'd to the Princeſs of *Orange* and the *States*. And this was having a part in the Enterprize of the Prince of *Orange* according to the Interpretation of *France*: for that without this Intelligence the Prince of *Orange*'s Enterprize could never have ſucceeded: this was that which terrify'd King *James*: this was that which caus'd him to abdicate his Kingdom: this was that which had ſuch an influence upon his Army that they refus'd to fight: In a word, this was that which did the work.

Thus it is, that *France* derides and laughs at all the World, and takes us all for a company of Beasts: Nevertheless these specious Pretences are the Ingredients of a Declaration of War, and make up the principal Grounds and foundations of it.

Now let us listen to the following part of the Declaration: 'His Majesty not being able to believe that the conduct of 'the Governour of the *Low-Countries* in this particular Affair, was ever by the Directions or Order of the King of '*Spain*, who by so many ties of Religion, Bloud, and assurance of all Kings one toward another, was oblig'd to oppose a Usurpation of that nature; His Majesty was in hopes 'that he might have been able to perswade his most Christian 'Majesty to a Union for the Re-establishment of the lawful 'King in *England* and the preservation of the Catholick Religion against the Protestant League, &c. His Majesty was 'inform'd at the same time, that the Spanish Ambassadour in '*England*, was every day with the Prince of *Orange*, &c. And 'bad Counsels prevailing, his Majesty had intelligence that 'a resolution was taken to favour the Usurper of *England*, 'and to join with the Protestant Princes.

Behold another most pious and most Catholick Article of the Declaration: and now after this who can ever accuse the King of *France* of not behaving himself answerable to his Title of *Most Christian?* It is clear from hence that the King of *Spain* is no longer to be accounted Catholick, since he is become a Friend and favourer of the Protestants. He refuses to succour a Catholick Prince dispossess'd by an Usurper: he joins his Forces with those of the Enemies of the Church. Nevertheless, the Marquess of *Gastannaga* does not relish this specious Article. And therefore he finds himself oblig'd to tell the World in his Counter-Declaration, 'That that 'same piece of the most Christian King is injurious to the 'Devotion and Piety of his Master, as being labour'd with 'all the Art imaginable to render his Alliances with the 'Princes

'Princes and States his Neighbours, ſcandalous to the 'World.

In the Declaration of the moſt Chriſtian King, of which we have already repeated the words, it appears that his Majeſty ſeems to have a peculiar abhorrence of Uſurpers, and would by no means be thought a friend to Uſurpations, but altogether a Zealot for the Rights and Priviledges of lawful Sovereigns. For he calls the Prince of *Orange* a *Uſurper*, and would have all the World to be his Enemy. King *James* he calls the Lawful King of *England*, and would have all the World to ſuccour him. But it is an eaſie thing to look through all theſe feigned ſhews of his good Nature; for if they be real, 'tis to be hop'd that the conſideration of theſe things will bring him to look homeward, conſult his own Actions, and that then he will ſuddenly make ſatisfaction to the Princes his Neighbours, for ſo many Provinces of theirs which he himſelf has uſurp'd: He will reſtore *Franche Conté*, the Dutchy of *Luxenburgh*, and all *Flanders* to the Catholick King. He will ſurrender *Strasburgh*, *Friburgh*, the *Palatinate*, and all the *Rhine* to the *Empire*, and *Lorain* to it's own natural and lawful Prince and Duke. For how is it poſſible that the declared Enemy of Uſurpers and Uſurpations ſhould himſelf continue to be the greateſt Uſurper of all? King *James*, he ſays, was lawful King of *England*; —— it may be ſo —— Neither do we concern our ſelves whether he were or no. —— But was not the Catholick King as much the Lawful Sovereign of both the *Burgundies*? Is it becauſe that *Flanders* which was wreſted from him during the Campaignes of 1667. and the reſt that follow'd, was not his by all manner of Right and Title? Is it becauſe he was not the true and lawful Duke of *Luxenburgh*? Which way came the Duke of *Lorain* to forfeit his Dutchy? What right had the *French* to raviſh *Strasburgh* from the *Empire*?

Who ſhall endure the Gracchi *complaining of Sedition?*

In

In good truth it is a thing altogether insupportable, that a Prince usurping with so much Violence and Injustice the Estates of all the World, should complain so loudly of Usurpers, and of our being so strictly united with them. Nevertheless the Prince of *Orange* is a Prince of the Bloud of *England*, he marry'd the next Heiress; and he was called in by the Nation in General. He was declared King by the Three Estates of the Kingdom. Now had the *French* King any Veil like this to cover his Usurpation of several Provinces, which being join'd together, are as good as a Kingdom? Our Eyes are not yet sufficiently open to see the difference between the King of *France* and a Usurper. He wrested those Countries from *Spain*, from the *Empire*, from the Duke of *Lorrain*, in open War and by the dint of Sword? VVhat other way did *Cromwel*, the most Infamous of all Usurpers, ascend the Throne of *England*? Was it not by the force of open VVar, and with his Arms in his hand? By what means did the *Turks* usurp the Estates of the Christian Princes? Was it not by main force? Therefore they are no Usupers. An Excellent Definition of an Usurper. If fraud be requir'd to make a Usurper, was there ever known a more wicked piece of Treachery than that by which he got *Strasburgh*, and all the re-united Countries? But some will say, the King of *France* is too Conscientious; he would not have despoil'd a King, he would not have dethron'd the King of *Spain*, as the Prince of *Orange* dispossess'd the King of *England*. A most apparent piece of Truth! It was the niceness of his Conscience, I warrant ye, that hinder'd him from taking *Brussels* and *Antwerp* as he did *Gaunt*; or as if he would not have taken *Madrid*, if it had been in his power, as well as *Messina*. While we see him devour, we see that he is Insatiable; let him but alone till his hunger is asswaged, and you shall see how far he will eat on. If *Castile* had call'd him, and made him King, he would have gone thither if possible he could, and would have conquer'd it

it as he conquer'd *Sicily*. After all this, you may, if you pleaſe, give ear to the moſt Chriſtian King, when he talks ſo like a Chriſtian againſt Uſurpers,

Nevertheleſs, we ought not to refuſe him the Honour of being an Enemy to Proteſtant Uſurpers. For that is a double Crime in a Catholick King to favour a Uſurper and a Proteſtant Uſurper: that's very bad indeed. Yet we ſee that the moſt Chriſtian King has chang'd his Principles, and that we need not to be afraid, for the future, of his doing what he has done formerly. We might very well ſet before his Eyes *Tekely*, the Uſurper of *Hungary*, who obtain'd that Title to be given him by the *Ottoman Port*, and who has done his utmoſt endeavour to get poſſeſſion of it. That Uſurper is a *Proteſtant*, for he is a *Lutheran*. Nevertheleſs the moſt Chriſtian King muſt not diſown but that he has acknowledg'd him for one of his beſt Friends. Had *France* no other Veil to hide her Miſcarriages than a Cobweb, yet ſhe is ſo brazen-fat'd, that ſhe would deny what ſhe did behind that Curtain, with the ſame confidence as if ſhe had had a wall of a hundred foot thick to conceal her. And therefore it is that you will find her perhaps denying all her ſtrict ties of Friendſhip and Treaty with *Tekely* and the *Turk*. But what will ſhe ſay to her Union with *Cromwel*? Here is an Example that nearly concerns *England*, where now the Diſpute lies. *Henry William* of *Naſſau*, Prince of *Orange*, Prince of the Bloud of *England*, marry'd to *Mary* of *England*, Eldeſt Daughter of *James*, call'd in by the *Engliſh*, Crown'd King by the three Eſtates is a Uſurper. He is a Proteſtant; Let every Catholick be anathematiz'd that adheres to him.

But *Cromwel*, a Perſon of mean Extraction, yet a Proteſtant; but the Abomination of all of his own Religion, the Murtherer of his King, whoſe Head he had cut off upon a publick Scaffold; The Tyrant of *England*, and ſworn Enemy of all Catholicks, is no Uſurper. It is lawful for a moſt

Chriſtian

Christian King to make a League Offensive and Defensive with him, to give him Entrance into *Flanders*, to invite him to invade the Countries of a Catholick Prince, to deliver *Dunkirk* into his Hands, and give it to that same *English* Usurper. At that time *the Motives and Inducements of Religion, Bloud*, and safety of all *Sovereign Princes* were but Chimera's: never any such things really known in the World till the most Christian King begins to be afraid of *England* under the Government of the Prince of *Orange*. 'Tis a Crime for a Catholick King to have any Alliance with such a Person. In good truth, it is apparent that the most Christian King derides Religion and Christianity; and laughs at all *Europe* beside.

Let us suppose the Catholick King to be at a loss: behold him between two Usurpers; between the King of *France*; a Usurper without the least shadow of Pretence, of two Dutchies, two great Provinces, and several Cities and Territories, and between *Henry William* of *Nassau*, Usurper of *England*, as *France* pretends. The most Christian King invites him, *by all the Motives of Religion, Bloud, and safety of Kings, to unite with him in a War against the Usurper of* England: *at least if the Condition of his Affairs will not permit him to engage in such a Union, to observe an exact Neutrality.* On the other side, King *William* of *England* promises him great Advantages, if he will join with Him. What shall the Catholick King do? In my Opinion, between one Usurper and t' other, his Interest requires him to declare for the *Usurper*, that never took any thing from him, against the *Usurper* that has wrested from him by force so considerable a part of his Dominions. VVhat can *France say to This?*

But to say no more of the pretended Usurpation of *England*; who has told *France* that the Catholick King has join'd with a Usurper? He has united with the Emperor his Kinsman and Ally; He has join'd with the Pope, the Head of the Church: Against whom? Against the common Enemy of the Empire,

Empire, against the general Enemy of *Europe*, against the declar'd Enemy of the Holy Empire. Where is the Scandal? The Prince of *Orange*, lawful Elected King of *England* by the Three Estates of the Kingdom, is upon his March the same way. What sort of Morals has the Court of *France* found out to prove, that it is not lawful for the Catholick King to make an Alliance with him in defence of the Common Liberty of *Europe*? Is it for us to dispute the Rights of the People and Kings of *England*? We should take it very ill that the English should intermeddle with the Government of *Castile* or *Arragon*. If there be any wrong done, 'tis done by all the Nation: Now I cannot find that the whole Body of a Nation is answerable for its Conduct to any other than God himself. If King *James* have any right on his side, we will not take it ill, that he defend his Title. But this is a Quarrel to be disputed between the People and Him, wherein no body has to do to concern himself; much less the Catholick King, who never receiv'd any kindness, but all the damage that might be from the late Kings of *England*, as being always in League with *France* to the ruine of the House of *Austria*. This is the first time for these two hundred years past, that the House of *Austria* has found *England* in a condition to be advantageous to their Interests: and *France* is mighty unwilling that they should lay hold of the Lucky Conjuncture. 'Tis very unjust: and the Accusation which the most Christian King raises thereupon, is a Pretence without any ground.

After all, what would be the benefit of that plausible Alliance into which his most Christian Majesty tells us, that *he has labour'd so much to persuade the Catholick King for the restoring King* James? It would produce a bloudy War. *England* environ'd with the Sea, united to *Holland*, and in Alliance with other Protestant Princes is able to maintain a War against all the other Princes of *Europe*. And in this War *Spain* would be a loser, the Empire would get nothing, and *France*

 would

would win all. For when the Allies were weaken'd by extravagant Expences and a tedious War with *England*, then would *France* fall upon them and level all before him. This is a true Prospect of the Designs of *France*, so Religious, so Catholick, so Zealous for the Rights of lawful Sovereigns.

And now, has not the Marquess of *Gastannaga* just reason to publish, That the most Christian King's Declaration *is injurious to his Catholick Majesty, while it labours to render all his Alliances with the Princes and States his Neighbours scandalous to all the World, whose glorious Aim is onely the repose of Christendom, and the reciprocal Grandeur of each others Dominions.* The Scandal then being wip'd away, as it is clear there is none in this case, it is as apparent that his Catholick Majesty cannot dispence with his entring into an Alliance with all the Enemies of *France*, let them be of what Religion they will. For this Union tends to the glorious End, which is the safety and repose of *Europe*, of which the most Christian King has been the Disturber for several years. His Ambition is boundless, nor will it admit of any Limits: and therefore it is requisite that Bounds should be set him in spite of his teeth, *it being necessary*, as the Marquess of *Gastannaga* says, *for the reciprocal Grandeur of each others Dominions.* Not that the Emperour or the King of *Spain*, or their Allies have any design of Conquest upon those Princes that acknowledge and worship Jesus Christ. That Honour is left for the most Christian King, to pillage and devour the Children of the Church. The Emperour is contented with conquering the Countries of the Christians out of the hands of Infidels. And as for his Catholick Majesty, all that he desires, is but to regain what has been so unjustly ravish'd from him. Nor does it appear that the Protestant States, the *English* and *Hollanders* either have or can have any prospect of Conquest, nor any other Interest than that of the publick safety and the preservation of the Liberty of *Europe*. But to be an Enemy of *France*, to go about to stop the Career of her Fury, is to declare War against Heaven,

ven, if you will believe the Ministers and Council of *Versailles*.

His Majesty was inform'd at the same time, that the Spanish *Embassadour in* England *was continually with the Prince of* Orange. And thus for the future the Court of *France* it seems will take upon her to regulate the Visits and motions of Foreign Embassadours in Foreign Courts, so that they shall not dare to pay common Civilities without her permission. Wherefore should the Catholick King forbear holding that good Correspondence with the Prince of *Orange* which he had always observ'd while he was at the *Hague*: Had the Prince of *Orange* given the King any occasion to order his Ministers not to see him any more? 'Tis very true, the behaviour of the Prince was quite different toward Monsieur *Barillon*, the most Christian King's Embassadour; for he sent him away packing with ignominy: and he had good reason so to do. For that Embassadour was sent into *England* for nothing else but to engage King *James* in a Conduct entirely opposite to the Interests of *Europe* and the publick peace. 'Twas his business to cheat *England*, and to tie her Hands that she might not oppose the Ambitious designs of the most Christian King: and after the flight of King *James*, he staid behind for nothing else but to be a Spy and a Firebrand of Sedition. But the *Spanish* Embassadour was there to engage *England* to do her duty, by suppressing the Attempts of *France*. The Prince of *Orange* comes into *England*, and by the flight of King *James* becomes Master of Affairs, and turns the Tide, so that the Revolution proves altogether favourable to the Interests of his Catholick Majesty and of all *Europe*. What reason has the most Christian King to take it ill that we should lay hold of such a lucky Circumstance, for the restoring Christendom to peace, and that flourishing Condition which it formerly enjoy'd?

One of the King of *France*'s Reasons for declaring War against the Catholick King is, *That the Governour of the* Spanish Netherlands *was very busie in raising new Forces.* Is not this very fine, that the King of *France* shall cover Land and Sea with

Armies and Fleets, shall declare War against the Pope and the Emperor, threaten the Universe, make preparations as if he were to conquer all the *East*, and that the Princes of Christendom and their Governours must not dare to make moderate Levies for their own security, but that the King of *France* must take from thence an occasion to declare War against them? The Method of this Ambitious Prince is to strike without giving notice, and to take and burn Cities and Towns without any Declaration, as was apparent by the burning of *Genoa*, and the seizing of *Strasburgh* and *Philipsburgh* which he has wrested from the Empire. However it behoves us to trust to his Honesty, we must neither stir, nor make any Levies in the *Spanish Netherlands*, because that at the Court of *Madrid* he is endeavouring to lull the People asleep with Proposals of Peace and Neutrality. It was also a very great Crime in the Governour of the *Low-Countries* to let in the *Dutch* and *Brandenburgh* Forces into the principal *Spanish* Cities of *Flanders*. Is it not a wonderful thing that we should be so Cautious against a faithless Enemy? 'Tis true, that since there was no War declar'd between *France* and *Spain*, it behov'd our Governour to live and sleep at his ease, upon the Faith and security of the Treaties, since there was no necessity for him, to put Forein Forces into his fortify'd Cities. But who is there that does not know that there is no Faith or Trust in *France*; That Treaties of Truce and Peace, Capitulations and Promises are but Ropes of Chaff, which she breaks in the first fits of her Fury and Ambition, without giving warning to any body.

France also has found out another great Motive to declare War against *Spain*, for that she has discover'd, *That the Agents of the Prince of* Orange *have receiv'd considerable Sums at* Cadiz *and* Madrid. In good truth we are become very happy, and now the Credit of the Crown of *Spain* is again restor'd. The pretended weakness of the Catholick King, *the Poverty of his exhausted Treasuries, and the slowness of his Returns for the* Low-Countries were the subjects of the Scoffs and Raillery

of

of *France*. Now, thanks be to Heaven, *Spain* is in a condition to furniſh Foreiners with conſiderable Sums. And what is this to the King of *France*? Who ever heard it ſaid, that when Men pay their Debts, or borrow money of their Friends, that they incur the Crime of Infidelity toward thoſe with whom they are otherwiſe at Peace. This very Act of *Spain* in paying money to the Prince of *Orange*, is a ſufficient proof that ſhe never intended to break the Truce firſt. For upon Emergent occaſions every body has need of his own.

In ſhort, *France* has found out that the Catholick King deſerv'd the utmoſt of her Indignation, and that he ſhould be proceeded againſt with Fire and Sword, becauſe at leaſt, *He would not oblige himſelf to obſerve an exact Neutrality, and not promiſe to ſuccour her Enemies either directly or indirectly.*

'Tis a very ſtrange thing that *France* will take upon her to bind up other States by Treaties upon Treaties, and obſerve none her ſelf. What need was there of a Treaty of Neutrality, ſince the Truce of 1684. was ſtill in force in reſpect of the Catholick King? And if *France* intended to make any ſatisfaction to the Empire for the diſtal Invaſion of *Germany*, would not things be in their former condition without any need of a Neutrality? But *France* refuſing to give the Emperour and the Pope ſatisfaction; was not this an uncivil, diſhoneſt and ridiculous Demand, that the King of *Spain* ſhould look on quietly and without ſtirring while *France* puſh'd forward her furious Attempts againſt the Emperour and the Pope, againſt whom the moſt Chriſtian King had declar'd War? Can this be any occaſion to break a Treaty of Peace, becauſe *France* would not ſtay to ſee which way the Catholick King intended? For ſeeing *France* had Enemies enough to deal with, tho the Catholick King had forborn to meddle in the Affair, and that he had waited to ſee the end of the Quarrel and the ſucceſs of the War without having any hand in it, the moſt Chriſtian King had what he could deſire. The Truce had been in force, and the Neutrality by conſequence. If his Catholic Majeſty

had.

had at length declar'd War against *France*, he had had time enough then to think of defending him himself. So that this Declaration of VVar against *Spain* had not engag'd the most Christian King in new Expences: seeing that having a War with *Holland* he was oblig'd to have an Army in the *Netherlands*. But the King of *France* thought to perform an Act of great courage and boldness, by being beforehand with the Male-contents, and foremost in declaring a War against all the States which he foresaw could give him any trouble, as in the gaiety of his Heart, he declar'd War at one time both against the Pope and the Emperour, fearing they would make a Peace with the *Turk* to fall upon him. Presently after he declar'd War against the *Hollanders*, who were busie about their own Affairs, because he foresaw, that in the conclusion, it would not a little perplex him, should they engage in the Interests of the Empire. And at length he declar'd War against his Catholick Majesty at a time when he observ'd the Truce, because he thought he could not prevent his assisting the Emperour, his Kinsman and Ally. 'Tis a wonder that this Magnificent Braggard suffer'd *England* to get the start of him. and that he let King *William* be the first that declar'd the War. We shall see how this *Hectoring* and Bouncing will thrive with the most Christian King. He has had the pleasure of declaring VVar against all *Europe*, and to give the first Blows; we shall know shortly who will strike hardest and continue longest in breath. And thus much for the reasons upon which the King of *France* grounds his Declaration of VVar. There are others but I omit them, because they are so very weak, that they are not worth repeating.

Our Governour in his *Counter-Declaration* does not bring so many; but they are much better and more satisfactory. He grounds his *Counter-Declaration* only upon two Arguments:

The first, *That the Arms of* France *inhumanly and with all manner of cruelties and unheard of Barbarisms lay desolate all the States of the Empire, without any regard to the Laws of Religion or War, or the sacred Right of Capitulations.*

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The Second, *That the Miniſters of* France *make uſe of all the tricks and ſlights of Negotiation, and of all other means to diſturb the Harmony of Chriſtendom, and to bring in the whole* Ottoman *Power to the Deſtruction of* Hungary, *and at the ſame time to ranverſe the Peace concluded between his Imperial Majeſty, his Illuſtrious Allies and the* Ottoman *Port.* Upon this ſecond Reaſon we could enlarge very much, if all had not been ſaid already that is to be ſpoken; that is to ſay, how juſtly and how truly we have Reaſon to complain of the Infamous Alliances between the Court of *France* and the *Turk*, to the Ruin of Chriſtendom. We are convinc'd of it by Letters intercepted, and undeniable proofs of the private Correſpondence, which they have always held with the Rebels of *Hungary*; and their furniſhing them with the Aſſiſtance both of Men and Money, and all this, ſince the General Peace of *Nimeghen*. We know that it was *France* that ſollicited the *Port* to invade the Emperor's Dominions, and to undertake the Siege of *Vienna*. We know that it was *France* that practiſed whatever could be deviſ'd to break the Peace between the Emperor and the Turk. All this is ſo notorious, that there is no neceſſity to prove it: the Court of *France* moreover makes her brags of it. We accuſe her, and ſhe glories in it. We agree the matter of Fact; the diſpute is onely concerning the Nature of it: Let the World judge whether it be juſt and honeſt for a Chriſtian Prince that would be thought ſo zealous a Catholick, to ſollicit the Forces of Infidels to overthrow and extirpate Chriſtianity; and whether the Emperor and the King of *Spain* have not more than ſufficient reaſon to abhor Peace with a Prince that declares War againſt *Jeſus Chriſt*, by uniting with the profeſs'd Enemies of the Croſs.

The next Reaſon which the Marqueſs of *Gaſtannaga* alledges is founded upon *the unheard of Inhumanities, Cruelties and Barbariſms, perpetrated in the States of the Empire by the French Forces, by the peculiar Order of the moſt Chriſtian King.* This was a ſound Argument, when our Governour produc'd it: but it is

it is very much improv'd since that time, in regard those Cruelties are multiply'd since at a strange rate. There was enough then to priviledge our Governor to speak what he said. But what might he not now have said, had he seen what since has befall'n us? The fair Cities of *Wormes*, *Spire*, and *Oppenheim*, and all those other Towns that lie upon the *Rhine*, from *Philipsburg* to *Mayence*, have undergone the same Fate. That lovely *Canton* of *Germany*, the Delight of the Earth, and true Terrestrial Paradise, is now a dreadful Desert; where there is nothing to be seen but smoaking Ruins, the Crys of which mount up to Heaven. *Spire*, the Seat of Imperial Justice, where God voic'd forth his Oracles to determine the differences between Man and Man, and preserve the Peace of private Families, is at present a heap of Ashes. The very Names of considerable Lineages are annihilated, the Seeds of Eternal Discord are sown in the Ground, and the effects of the *French* Fury have extended themselves even to future Ages, by the Destruction of so many *German* Families. *Wormes*, a spatious and renowned City, is now become an Object that terrifies the Sight. Nothing but Ruins are there to be seen, which bespeak the most execrable Cruelty that ever was committed. The whole Country round about presents nothing to your view but Desolation, not to be imagined. Neither Trees, nor Vineyards; no planted Orchards or Gardens; no Corn, no verdant Fields or Meadows, nor any hope of Harvest. All is become one dreadful Object all alike: Conflagration, Fire and Ashes: Depopulation, intermix'd with smoaking heaps of Ruin and Rubbish. And what occasion'd these Extravagant Outrages? Perhaps they might be done upon the first motions of an Indignation, not easily master'd. Perhaps it might be the effect of sudden Rage, upon the Sacking of a City taken by Storm, where the Soldiers incens'd by the dangers they have escaped, and greedy of Plunder, put all to the Sword. No— it was in cold blood that these horrid Inhumanities were exercis'd; and upon Cities and Provinces, of which they had been in Possession for several Months;

Months; upon People that endur'd their ſlavery with Patience, and of whom they had not the leaſt reaſon in the World to complain. It was done after mature Deliberations and Reſolutions taken in the Cabinet and Cabal at *Verſailles*, conſiſting of the King, *Louvay*, and *de Croiſſy*. Did ever the whole Senate of Devils fix upon Reſolutions ſo horrid and Infernal? *Lucifer* and his Angels never imagin'd or executed any thing ſo diſmal, to the Deſtruction of Mankind. Suppoſe you ſaw the Inhabitants of that ſpacious and lovely Country hurrying out of the midſt of Fire and Flames; Mothers with their Infants in their Arms, bathing their Cheeks with Tears, and ſending up their piercing Crys to Heaven; diſconſolate Husbands dragging their Wives and Children after them; old Men ſlowly creeping from the danger, tottering at every ſtep, and bewailing the Loſs and Deſolation of a Country, where they had enjoy'd Tranquillity and Pleaſure for ſo many years together; young Men abandoning the hopes of thoſe Fortunes and Eſtates they were juſt ready to inherit by the Death of their Parents, whom old Age was about to diſpoſe to a better Life. Set before your Eyes this numerous Multitude diſpers'd among the Woods, wandring over the Mountains, laden with thoſe ſmall remains of that ſame fatal Shipwreck which every one could ſave; conſum'd with Wearineſs, over-whelm'd with Grief, ſurrounded with Affliction, and making the Banks of the River eccho with the Plaints and Lamentations.

Laſtly conſider, that as an Accumulation of Cruelty, they refus'd theſe miſerable Creatures the Conſolation of ſeeking Sanctuary and Relief among their fellow Country-men beyond the *Rhine*. All that they deſir'd was to die Freemen, and to breath forth their laſt gaſp in the Arms of their Friends and Relations. But they conſtrain'd them only to change the Place of their Captivity, and to retire into the Cities, which the *French* as yet are Maſters of upon the *Rhine*; on purpoſe to redouble their Affliction, in ſeeing their abodes newly aſſign'd them, deſtin'd to the ſame Deſolation as their native Soil.

In these fits of general Fury there was nothing spar'd. Things the most Sacred were prophan'd. The Bishops and they that officiated at the Altars were dragg'd about the Streets in Pomp and Triumph. They were constrain'd to save those sorry Remnants which the Soldiers left, and what they could rescue out of their Churches, among the Rocks and Forests. The Religious Orders were hal'd from their Solitudes, and the Spouses of Christ were expos'd to the Insolencies of the Victorious Soldiers. Those Churches that were formerly the Sanctuaries of the unfortunate, were laid level with the Earth; the Devotion of our Ancestors that rear'd them, not being able to preserve them.

Who would have thought our Age could have produced such dreadful Extravagancies? And yet for all this, we are Debtors to the King of *France*. There needs no more to distinguish him from all the Princes in the World. Tho he was well enough known before by his new Law, while he pretended, that whatever had belonged, or had formerly been annex'd to the Countries which had been conceded to him by the Treaties of *Munster* and *Nimeghen*, ought to return to him. Observe a Maxim of War, which is no less new, but very terrible: *That there is a necessity of burning, destroying, and annihilating whatever cannot be kept, lest the Enemy should make any benefit of it.* Never was any conception of Hell so dreadful. What would have become of the world if this Maxim had been in force two Ages ago? What would have become of *Germany*, during a War of fifty Years, from the unfortunate Overthrow of *Frederick* Elector *Palatine*, who aspir'd to the Crown of *Bohemia*, to the Peace of *Munster*. There is not a City in *Germany* that was not subjected several times to the change of various Masters. If a War were made upon their foundation, that nothing is to be left for the Enemy to make a benefit of, all the Cities in the World would be reduced to Ashes.

The *Hollanders* are happy in this, that that ſame Devil which now poſſeſſes *France*, did not enter her ſooner: For then the great City of *Utrecht*, the Cities of *Arnheim*, *Nimeghen*, *Campen*, *Zwoll*, *Deventer*, *Doesburgh*, *Bommel*, *Thiel*, and in a word, all the Towns of *Guelders*, *Overyſſel*, and the Province of *Utrecht* which *France* abandon'd, had been utterly deſtroyed; the famous City of *Meſſina* had been like the top of Mount *Gibello*, not far diſtant from it.

Has not our Governour reaſon enough to ſay, *That the* French *have no regard to the Laws of Religion or War?* We know that the Laws of War do authorize many Acts, which in Peace are look'd upon to be wicked and villainous. When we quit a City that we cannot keep, we carry away whatever may render it formidable to thoſe that are forc'd to leave it: We demand Ranſom, and take the chief Inhabitants for Hoſtages. Nor were the *French* ignorant how to make the beſt Advantage of theſe Priviledges during the *Dutch* War. Thus alſo when we abandon any ſtrong Garriſons, we take care to ruin the principal Fortifications. Laſtly, when we are ſorely preſt upon by the Enemy, Neceſſity conſtrains us to deſtroy whatever may be ſerviceable in the Country to the Enemies Army: VVe burn up the Hay, carry away the Corn, ſet on fire what we cannot carry away, and deſtroy all the Mills. But to fall without mercy upon Cities and Houſes, and to burn them and lay them in Aſhes, is a monſtruous and unparallel'd Extravagance, contrary to all the Laws of VVar: And then conſider the time, at the beginning of a VVar, before any Bruſh or Defeat received. So that it could be no fear of urging Miſchief that occaſion'd theſe Madneſſes. And now to what purpoſe is all this? Would the *Germans* and their Horſes have eaten the Walls of the magnificent Caſtle of *Heydelbergh*, or the Houſes of ſo many Cities, had they been left ſtanding? Are theſe the Proviſion and Amunition that maintain Armies? What tho the *French* had left the Cities of *Heydelbergh*, *Manheim*,

Frankendale, *Spire*, *Worms*, and *Oppenheim*, with their Houſes entire, but empty however, without Corn, Wine, or Cattle, would the Enemy have been a whit the better; or at leaſt, would not they themſelves have been thought to have ſome moderation in their Anger. But theſe Stones and theſe Houſes will remain eternal Witneſſes, that the Spirit of the *French* Cabal is a thouſand times worſe than that of the Turks, ſince the Infidels were never guilty of the like. 'Tis ſuch a reproach to the Chriſtian Name, that when the News of it ſhall reach the *Ottaman* Port, there is no doubt but all the Divan will liſt up their hands to Heaven, and give God thanks for revenging them upon the Chriſtians by the Chriſtians themſelves, who commit thoſe heinous Impieties which their *Janiſaries* and *Spahi's* would be afraid to do. And therefore, I wiſh that all *Europe* would make the following Reflections upon theſe enormous Irregularities of *France*.

The firſt is, That *France* neither deſires, nor hopes for Peace, as Affairs ſtand: For ſhe leaves no room either to hope for, or to aſk it. Can we make a Peace with *France* without reparation of our Damages? What ſatisfaction can ſhe give us for ſo many Wrongs? The Revenue of *France* for ten Years together, will never come near what we have reaſon to demand for above forty or fifty Cities burnt, and thirty Leagues of a fruitful and populous Country laid waſte and deſolate. Therefore *France* never deſires any Peace. 'Tis true, ſhe complains as if we intended to perpetuate the War by *Alliances*, wherein we engage our ſelves not to lay down Arms, till *France* be reduced to that condition wherein ſhe was after the Peace of *Munſter*. But indeed it is ſhe that would perpetuate the War, and render Peace impoſſible, by ſuch diſmal Deſolations. And then, ſince Peace is not the deſire of *France*, it behoves us never to give over till we have ſubdu'd her by War.

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The ſecond Reflection is, That ſince *France* is thus diſpos'd, all the Allies muſt reſolve upon this, either to dye or vanquiſh, for there is no Medium. Therefore Generous *Germans*, be aſſured, that whatever Cities you ſuffer her to take, will be only a Prey to her devouring Flames; and for that reaſon defend them to the laſt extremity. If you are beſieg'd, bury your ſelves under your own Ruins, and periſh nobly.

As for you *Hollanders*, whoſe Cities are the VVonders of the VVorld: Conſider likewiſe that if you are too ſparing of your ſelves, you will become a Prey to an Enemy that will not be ſparing of *You*, but lay your goodly Palaces all in Aſhes.

And thou, the conquer'd Part of *Flanders*, and you *Cambray*, *Valenciennes*, S. *Omer*, *Liſle*, *Tournay*, and *Douay*, and the reſt that groan under the Bondage of *France*, behold in the Mirror of others Sufferings your own approaching Fate. For if the *French* are conſtrained to draw out their Garriſons to reinforce their Armies, be aſſured they will ſet ye all on Fire, to the end you may be uſeleſs to their Enemies: Therefore take your opportunity betimes, to ſhake off ſo terrible a Yoke, and prevent ſo dreadful a Misfortune.

And you the Cities of *Brabant* and *Flanders*, ſtill remaining under the Dominion of your Lawful Sovereign, and make up one of the moſt lovely Ornaments of the Chriſtian VVorld be afraid of the ſame Fate, and be aſcertain'd that you will not eſcape it, if you fall into the hands of the *French*; and therefore be not Niggards either of your Money or Lives to anſwer the Expectations of that illuſtrious Governour, who is your *Tutelar* Angel.

But as for you *French-Men*, accuſtom'd to Servitude for ſo many Years, in whoſe Breaſts there is nothing remaining of the old Generoſity of the Ancient *Franks*, do you believe your ſelves ſecure from theſe Outrages? Aſſure your ſelves you live under a Monarch who looks upon himſelf to be

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All in All, and all the World to be nothing. At this time he burns and ranſacks *Germany*. He tells you, *'Tis to ſave the State*. But know, that he looks upon himſelf alone to be the State: And therefore, for his own preſervation he will burn you as he now burns his Neighbors. When the *Germans* ſhall be entered into *Lorrain*, be aſſur'd he will reduce *Champaigne* to the ſame condition with the Countries upon the *Rhine*; if they enter through *Picardy*, he will burn that alſo to ſecure himſelf; if we land an Army, he will burn *Normandy* to ſecure *Verſailles*. Neither are theſe Conjectures, for we have good Intelligence, and are well aſſur'd of it. Conſider therefore how to prevent the Crew of Firebrands, ſet your ſelves at Liberty, and lend your hands to thoſe that are ready to ſet you free.

My laſt Reflection is, that as he makes War without giving any Quarter, ſo we ought to uſe as little Mercy in making War upon him. Not that we would counſel the Allies to deal by *France*, as the *French* have dealt by *Germany* (God forbid) We ought not to puniſh the Innocent for the Crimes of the guilty. We ought to ſpare the People, to deliver them from the Thraldom under which they groan, and to gain them by all manner of gentle Uſage. But as for thoſe that ſhall be found in Arms, thoſe Firebrands in pay under the moſt deſtructive Burner in the World, by no means have any pity upon them, but burn all thoſe Incendiaries without compaſſion. Let us not forbear chaſing them, till we come to the very Gates of that bloody cruel and fiery Cabal; that ſo thoſe deteſtable Counſellors may be forced to pay the full Penalty for all thoſe Calamities which their accurſed Counſels have brought upon all *Europe*. By this means we may be ſerviceable to the moſt Chriſtian King himſelf; by delivering him out of the infamous Clutches of thoſe that tarniſh his Glory, and render him the common Enemy of all the Earth.

The END.

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